CONFIDENTIAL. No. 3 OF 1891.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES, OUDH,

CENTRAL PROVINCES AND RÁJPUTANA,

Received up to 20th January 1891.

POLITICAL AND NATIVE STATES.

The *Hindústán* (Kálákankar), of the 17th January, observes that educated persons have expressed their opinions regarding the Czarewitch's Indian visit through newspapers. As regards ignorant men, who possess no political knowledge or sagacity, some of them think that the British Government has made friends with the Czar by promising to pay a large subsidy, and that his son has come to receive the money; some say that the British Government desires to gain the good-will of the Czar by flattery, with a view to delay the outbreak of an Anglo-Russian war, and so forth. In short, the ignorant masses are under the impression that the British are no match for the Russians and fear them. Some British ministers expect an improvement in the relations between Russia and England from the Czarewitch's visit. If such is the case, why do the frontier defensive works continue to be pushed on at a cost of millions sterling, and why are the armies of native chiefs being reorganised?

Circulation, 500 copies.

The Czarewitch's visit to India.

No good can accrue from the Russian prince's visit. On the other hand, it has only tended to create crude ideas in the minds of the masses as to the weakness of the British Government, and will involve a great deal of expenditure, which this country in its present unsatisfactory state can ill afford to bear. The late crops were greatly damaged by floods, and high prices prevail throughout the land, but the Indian treasury is sure to be burdened with the expenses of the Czarewitch's visit.

Silence of the Czarewitch.

The same paper observes that when any great personage of a foreign country visits India, darbárs are held in his honour, and speeches are made by him and others. But no speech has yet been made by the Czarewitch. Is he unable to speak, or is the delivery of any speech considered inadvisable on any special grounds? The natives are very anxious to hear something from him.

Circulation, 500 copies.

The *Hindústán* (Kálákankar), of the 15th January, says that, with reference to the National Congress, the *Pioneer* observes,—

The *Pioneer* and the National Congress.

"The orthodox Hindús are, as we have frequently stated, strongly opposed to the movement, for they foresee that their cherished caste privileges will be endangered by the spread of radical opinions among the masses." But the statement of the *Pioneer* is utterly gratuitous. The Bhárat Dharm Mahamandal, which is composed of most orthodox Hindús, well versed in the Hindú religious books, has never made any uncomplimentary remarks on the Congress. The late Mandal expressed a desire that the Congress should entirely devote itself to political agitation, refraining from social questions, and sympathised with its objects. Other orthodox Hindú associations, too, consider the movement a very beneficial one; and, indeed, many orthodox men are to be found among its delegates. As regards the threatened loss of caste privileges to which the *Pioneer* alludes, a large proportion of the orthodox community are not yet conscious of the approaching loss, while those who foresee it

are ready to sacrifice their privileges for the benefit of their countrymen. The *Pioneer* mistakes in thinking that the Maharatta Bráhmans, who are justly protesting against Government interference with social customs, are opposed to the Congress. They are strong supporters of the movement, and many of them attend the annual assemblies. Again, the *Pioneer* says that the hostility of Musalmáns to the Congress, which they have opposed from beginning to end, is very apparent. Perhaps the *Pioneer* has never taken the trouble to look at the lists of delegates or to attend any Congress. A large number of Musalmáns take part in the proceedings of the Congress every year. The Muhammadan community of Lucknow is heart and soul in favour of the movement. Indeed, Sir Sayyid Ahmad of Aligarh and his disciples, who consider Arabia or England and not India as their native land, are opposed to the Congress, because they imagine that the movement is calculated only to advance the good of India. But their opposition will cease as soon as they are convinced that the Congress is equally beneficial to India and England. The *Pioneer* has gone in for quoting the unfavourable comments made by the *Bangbasi* and one or two other native newspapers of Calcutta on the late Congress. The *Bangbasi* says "Mr. Yule used strong language against the Government as well as against Sir Charles Elliott: the brainless people supported him with cheers." Apparently only the *Bangbasi*, which calls the educated men of its country "brainless people," and the *Pioneer*, which is ready to quote such foolish things, have been blessed with brains in this world. The *Samaj and Sahitya* observes "the Congress is an assemblage of a few Babús: the Indian public have nothing to do with it." Does the *Pioneer* really believe the above statement? The Congress has been established by all classes of educated natives, and the whole Indian population expects good from it. Perhaps the *Samaj and Sahitya* thinks that it itself forms the entire Indian public. The *Pioneer* is not well-advised in decrying the Congress on the authority of such misguided native papers.

Circulation, 500 copies.

The *Hindústán* (Kálákankar), of the 15th January, says that, on the occasion of the late Calcutta National Congress, a rumour was spread to the effect that the names of the students, who acted as volunteers at the Congress, were noted by Government officials, and that those students would not receive posts in any Government office. If the rumour is well-founded the proposal cannot be too deeply regretted.

Rumour regarding the exclusion of students, who acted as volunteers at the Calcutta National Congress, from the public service.

Circulation, 425 copies.

The *Oudh Punch* (Lucknow), of the 8th January, contains a cartoon in which India is represented as a native lady holding a child, marked 1891, in her arms, and the National Congress as another lady presenting a small trumpet, marked progress, to the child. The letterpress is as follows :—

The National Congress and the new year.

THE CONGRATULATIONS OF THE NEW YEAR.

Lady Congress.—Play, my child, play, and sing the sweet songs of progress.

Circulation, 800 copies.

The *Hindústání* (Lucknow), of the 14th January, observes that the growing interest taken by Englishmen in Indian affairs is a very happy augury. Those Englishmen who visit this country during the cold weather and take any interest in its affairs, freely mix with natives and enquire into their condition. This result is entirely due to the efforts of the National Congress. Could any one conceive, ten years ago, that English papers would send their correspondents to this country for obtaining information? An idea of the good which English visitors can do to this country may be formed from the circumstance that Mr. Caine, whose first visit took place in 1888, has already succeeded in getting 7,000 distilleries closed, and that Mr. Bradlaugh, who stayed at Bombay only for a week in 1889, has secured the abolition of the heavy import duty levied on Indian silver plate in England. Among other visitors this year is Mr. Dillon O'Flien, the correspondent of the London *Daily News*. He is a friend of the Prince of Wales and

The alleged growth of the interest of the British public in Indian affairs.

has been entrusted by Her Majesty with the duty of submitting a report to Her Majesty on the state of native women and on the efforts made to improve it. Her Majesty is entitled to the gratitude of the people for this. Mr. Flien is also correspondent of the *Nineteenth Century* and several other newspapers. He has had interviews with the congressionists, the anti-congressionists, and all classes of officials, from the Viceroy to the Collector. On his return to England he will fully express his opinion regarding the Congress, but he has already contradicted the most serious charge of disloyalty brought against that movement. He was assured by Lord Lansdowne himself of the loyalty of the congressionists. They are also accused of opposition to social reform, but Mr. Flien, who attended the social conference, saw that it was composed of educated natives, and in his telegram to Her Majesty condemned the accusation as false. Mr. Caine has sent letters giving an account of the proceedings of the Congress to eighteen English newspapers, Mr. Schwann to the *Star* and another English newspaper and Mr. Allen Reade to the *Christian Herald*. Several photographs of the Congress meetings were taken by Mr. Aimen, who is a correspondent of an illustrated English newspaper. These signs should be viewed with satisfaction and considered good indications of the success of the movement. The keener the interest taken by the British public in Indian affairs, the more the official high-handedness will be checked: natives should now freely ventilate their grievances, and when any native is ill-treated by an Anglo-Indian, he should not quietly bear the ill-treatment, but should seek redress in every legal way open to him. Only those men are treated like slaves, who voluntarily accept slavery.

Circulation, 500 copies.

Mr. Frederic Pincott and India.

The *Hindústán* (Kálákankar), of the 16th January, states that Mr. Frederic Pincott is one of those Englishmen who are making strong exertions to promote the interests of this country, and deserves the best thanks of natives. He published a pamphlet entitled "What is Education?" in which he endeavoured to show that natives were qualified to

receive the privilege of electing members for the Legislative Councils. In another memorandum he proposed a scheme for the election of such members. He delivered a lecture in which he commented on the high-handed proceedings of the Amritsar police in connection with the preparation of descriptive rolls of persons who had been punished by criminal courts. In another speech lately made at Clapham he impressed upon his Conservative audience the necessity for assisting the friends of this country in England in furthering the reform of Indian administration. Other Conservatives would do well to follow the noble example of Mr. Pincott, who is a Conservative, and earn the gratitude of the millions of this country by assisting in the redress of their grievances.

Circulation, 800 copies.

Famine in the Soudan.

The *Nairang* (Agra), of the 12th January, observes that the British officers have taken advantage of famine in the Soudan and prevent grain from being imported into the province. The Soudanese defeated the Egyptian army, and even the British troops have been unable to control them. Hicks and Gordon have been killed by them. The British have readily seized the opportunity to starve them, in order to break their strength. Such a measure is really very creditable to the British.

Circulation, 219 copies.

Mahárája Holkar.

The *Ásád* (Lucknow), of the 16th January, regrets to notice that the state of things in Indore appears to have become very unsatisfactory, and that the Government of India will shortly be obliged to interfere. Mahárája Holkar has a fiery temper, and therefore there can be no improvement in the administration until his powers are curtailed.

LEGISLATION.

Circulation, 300 copies.

Bill for raising the age of consent.

The *Hindústáni* (Lucknow), of the 14th January, in commenting upon Mr. Scoble's Bill for raising the age of consent from ten to twelve years, observes that these provinces will not be much affected by the Bill. Although child marriages are

common in these provinces, grown up husbands, say thirty years old, are not allowed to cohabit with their child wives only ten years old, as is the case in Bengal and Gujrat. Among the Bráhmans, Chatris, Kayasths and other castes, girls are seldom married before ten years of age, and the girls live with their parents for three years after the marriage. In this way they are not generally required to perform the full duties of married life before they enter their teens. The evil custom of child marriage which prevails among some classes of Bráhmans, Vaishas and Khatries, will be discouraged by the proposed increase in the age of consent. It may be hoped that all classes of the Hindú community will support Government in this matter, inasmuch as the measure will not interfere with their religion, but is calculated to check child marriages, which lead to such evil results, and to improve their condition. Sir Romesh Chunder Mittra opposed the bill from his seat in the Viceroy's Legislative Council, but it is a matter of satisfaction that Mr. Nulkar, a Maharatta Bráhman, supported it. The measure is sure to find favour with all persons who have the improvement of the social, moral and physical condition of their countrymen at heart. There is no ground for apprehending police interference, because an offence against the provisions regarding the age of consent will not be a cognizable one, and no action will be taken by a Magistrate until a complaint is made by a doctor or an application is filed by the girl concerned, or her parents. Hence Government is entitled to all support from the public.

Circulation, 450 copies.

The *Prayág Samáchár* (Allahabad), of the 19th January, observes that the *Bangbasi* newspaper of Calcutta condemns the Bill as an unjust interference with the Hindú religion, and enters a strong protest against it. In Bengal, girls become liable to menstruation at a very early age, when the consummation of marriage has necessarily to be effected. But such cases are very rare in these provinces. Girls are generally married between eight and ten years in these provinces, but cohabitation takes place in the third, fifth or seventh year after the marriage, on the attainment of

The same.

puberty by them. So a girl never enters married life before 12 years and generally long after that age. But, no doubt, sometimes native soldiers marry young girls ten or eleven years old, on payment of some money to their needy parents, and at once have sexual intercourse with them. Only this class of unfortunate girls requires protection from ill-usage, otherwise there is no necessity for raising the age of consent in these provinces. Among the Kulin Bráhmans in these provinces the custom of child marriage is very prevalent, and what is worse is, that the age of the wife generally exceeds that of the husband by several years; many of these boys soon become very weak and die, and this is the reason why there are more widows among the Kulin Bráhmans than in any other community. If Government has any real sympathy with Hindú girls, it should fix by law the minimum age for the marriage of *boys* at 16 years. Such a provision would not clash with the Hindú religion in any way and would put a stop to child marriages. Another advantage which would accrue from the proposal is that men would be able to judge of the health and character of boys at the age of 16 before giving their daughters in marriage to them: under the present child marriage system no estimate of boys' character is possible. Many of them turn out to be utter failures and their wives are therefore exposed to lifelong misery. Moreover, the measure would reduce the number of widows. In conclusion, the *Pryág Samáchár* remarks that it will comment more fully on the Bill above referred to when it gets a copy of it, but regrets that due publicity is not given to such important measures, through the vernacular, with a view to elicit public opinion.

Circulation, 275 copies.

The *Subodh Sindhu* (Khandwa), of the 14th January, gives the substance of the speeches made in the Viceroy's Legislative Council at the introduction of the Bill, and observes that although the proposed alteration in the age of consent does not at first appear to be very dangerous or injurious, it is sure to be attended by bad consequences. It may not be opposed to the provisions of the Royal Proclamation of

The same.

1858, but an interference with social customs will be a source of anxiety to the orthodox Hindús. The Hindú religion forbids cohabitation with a wife before she has become subject to monthly discharges, and this rule is strictly observed by the people. If a handful of men in millions are guilty of beastly conduct, Government is not well-advised in creating doubts in the minds of the people by passing a law to provide against those few instances. It is true that the Bill does not much interfere with the Hindú religion, but it will affect religious usages to some extent and will therefore be regarded with suspicion. The efforts in the direction of encouraging social reform with the aid of law are not likely to prove very successful. It is a matter of surprise that Government is very ready to introduce reforms in social and religious customs, while it has turned a deaf ear to the agitation maintained for years for reforms in political matters. The National Congress has been urging the introduction of the elective system in connection with the Legislative Councils, but in vain. Hence it is not difficult to understand how far Government is anxious to promote the best interests of the people.

ADMINISTRATION.

The saving from the rise in exchange.

The *Colonel* (Moradabad), of the 8th January, contains a picture in which the Viceroy is represented as holding a money bag, marked a saving of a million rupees from the rise in exchange, in his hand, and as surrounded by a number of hungry dogs, one of which is called the Hazara Expedition, another, the Zhob Valley Expedition, another, the Lushai Expedition, another the Commission. The letter-press is as follows :—

> One man's mouth can be filled with sugar, but those of ten men not even with dust.
>
> There will be a saving of a million rupees from the rise in exchange, but the whole saving is sure to be absorbed by these strange expeditions and commissions, and the country will again have poverty staring it in the face, as before.

Bestowal of titles on private individuals.

The *Almora Akhbár*, of the 12th January, with reference to the distribution of honours and titles among officials and non-officials on New Year's day and other such occasions, observes that it would be well if the grounds on which titles have been bestowed on private individuals were briefly given in the official Gazette in each case. The publication of such grounds would induce other men to follow the examples of the recipients of titles in order to make themselves eligible for such honours.

Circulation, 350 copies.

Winter tours of district officers.

The *Khichri Samáchár* (Mirzapur), of the 10th January, contains an article on official tours in the form of a comedy. A District Magistrate tells his Sarishtadár that he will shortly go on tour, and asks him to issue strict orders to the Tahsildár to arrange for the regular supply of 50 eggs and ten hens for his use every day. He does no work that day, although he has important and urgent work to do, and leaves for his house to pack up his things, and particularly to look after his gun and cartridges for shooting during the tour.

Circulation, 100 copies.

Alleged extortion of money by a Collector in Behar from a landowner for certain public works.

The *Rahbar* (Moradabad), of the 16th January, publishes an Urdu translation of some of the letters published in the Allahabad *Indian Union* of the 25th December, purporting to have been sent by a Collector in Behar to a landowner in his district demanding Rs. 200 as subscription for certain public works, and observes that the way in which the demand is made amounts to criminal intimidation and is a great slur on the British Government. The condition of natives has become very unsatisfactory on account of the decline of trade and industries in this country, and such frequent compulsory subscriptions greatly aggravate the evil. It is the duty of Government to make a thorough inquiry and take special notice of the conduct of the Collector above referred to.

Circulaiton, 250 copies.

Suggestion regarding the addition of an income column to the census returns.

The *Dabdaba-i-Qaisari* (Bareilly), of the 10th January, says that it would be well if a new column were added to the census returns to show the income of each

person and the number of men he has to support. In that case Government would easily find out how many men have to starve for want of food, and would get an insight into the miseries of the people.

Circulation, 288 copies.

Mr. Roliston, late City Inspector of Police, Pilibhít.

The *Núrul Anwár* (Cawnpore), of the 17th January, on the authority of a Pilibhít correspondent, regrets to notice that those police officials who send a large number of men to Magistrates for trial, even though many of such men be quite innocent, are considered very able and energetic officials by the higher authorities and receive rapid promotion. Mr. Roliston, the late City Inspector of Police at Pilibhít, made himself a terror to the people. He secretly put intoxicating drugs into the shops of several men, who had consequently to incur a great deal of expense in the shape of fines and bribes. All the shopkeepers were afraid that he might bring them into trouble at any time, with a view to extorting bribes and showing his zeal in the performance of his duties, and earnestly prayed to God for his removal from the town. At last their prayer has been granted. Mr. Roliston secretly put some illicit intoxicating drug into the house of a prostitute and sent her for trial. One Sadwa forcibly deprived some boys of their hats, but Mr. Roliston let him off on receipt of a bribe, and arrested an innocent man, named Shukarwa. The Deputy Collector who tried the cases, found out Mr. Roliston, and acquitted the accused, sentencing Sadwa to imprisonment for one and a half months. The authorities dealt very leniently with Mr. Roliston and simply sent him back to his former post, but did not punish him.

Circulation, 425 copies.

Alleged extortion of confession of guilt by the police from an innocent widow, charged under section 318 of the Penal Code, Allahabad.

The *Prayág Samáchár* (Allahabad), of the 19th January, refers to the case of which an account was given by the *Halat-i-Hind* and in which a widow, named Gudhni, was sentenced to three months imprisonment by Mr. Allen, Assistant Magistrate, Allahabad, under section 318 of the Penal Code, but was subsequently

acquitted by the District Megistrate on the charge having been found to be false, and observes that the District Superintendent of Police has sent Ali Jan, Sub-Inspector, Ishrar Husain, head constable, and some other officials, who investigated the case, to the Magistrate for trial. It remains to be seen how the accused will be dealt with by the court.

Circulation, 500 copies.

Rám Narain, editor of the *Bhárat Varsha*, and the police, Bithur, Cawnpore district.

The *Hindústán* (Kálákankar), of the 17th January, publishes a letter received from Pandit Rám Narain, editor of the *Bhárat Varsha*, who complains that the Bithur police continue to harass him. When, at his instance, a search was made by the Court Inspector at the house of Parvati for his missing property, some things were found; and as to the others, she said that they had been taken from her by Kamta Singh and others. It is not known what report the Court Inspector has made to the District Superintendent of Police; but as he himself belongs to the police force, he is not likely to make a true report, which would bring discredit on the Bithur police. No measures have yet been taken by the police to recover the remaining property.

Circulation, 100 copies.

Police reform.

The *Rahbar* (Moradabad), of the 8th and 16th January, publishes a letter received from a correspondent at Muzaffarnagar, who answers some of the questions issued by the Police Committee. He is of opinion that constables should be taken from among the respectable classes of the Hindú and Muhammadan communities, the minimum and maximum rates of pay for them being Rs. 7 and 9 respectively. Half of the head constables, sub-inspectors and inspectors should be appointed direct and half should be promoted from the lower grades. As regards the educational qualifications of investigating officers, the candidates for inspectorships should have passed the Intermediate or First Arts Examination of any University, and the sub-inspectors the middle class examination, and the head constables should be able to read and write vernacular; but the Inspector-General of Police might be empowered to waive this rule in special cases. Above all, police officials should be of strong constitution and active habits and able to ride.

school had better be established at some central place where probationers should be taught drill, police work and also criminal law (so far as is necessary for a police official) for one year. The powers referred to in question XI should not be conferred on the District Superintendents of Police until the subordinate grades of the police force have been filled with a better class of men, because the Superintendents would, to all practical intents and purposes, leave the exercise of those powers to their Sarishtadárs. With a view to check the extortion practised by police officials in connection with the recording of reports made by complainants, the latter should be allowed to send their reports to the police stations by post. The Court Inspectors should have no connection with the police force and should be a kind of District Public Prosecutors. Men who have passed the district court pleadership examination, or who have passed the lower subordinate grade pleadership examination and have practised for three years as pleaders, should be eligible for Court Inspectorships. The village chaukidárs should be nominated by numberdárs, and both the chaukidárs and numberdárs should be held responsible for the detection of offenders. If in a case of theft the chaukidár and the numberdár are unable to find out the stolen property or trace the thief, the value of the stolen property should be recovered from them.

Circulation, 400 copies.

The *Násim-i-Agra*, of the 15th January, regrets to notice that some Magistrates are not very careful in passing sentences on offenders. A respectable man, who happens to commit an offence by accident, should be let off with fine, as far as possible, while a habitual criminal should be sentenced to imprisonment.

Alleged need for the recognition of a distinction by Magistrates between habitual criminals and other offenders.

Circulation, 250 copies.

The *Dabdaba-i-Qaisari* (Bareilly), of the 10th January, highly approves of the comments made by His Excellency the Viceroy in his Agra speech, in condemnation of the growth of ill-feeling between the Hindús and Musalmáns, and observes that both the communities should be ashamed

The Viceroy's comments on the growth of ill-feeling between Hindús and Musalmáns.

of their conduct. The editor suggests that the leaders of every community should require their caste-fellows to execute bonds binding themselves not to instigate or take part in any religious quarrel, without their permission; and that any man who breaks the bond should be excommunicated, and social intercourse with him should not be resumed until he makes an apology.

EDUCATION.

The McConaghey scholarship at the Jubilee High School, Lucknow.

A correspondent of the *Jubilee Paper* (Lucknow), of the 16th January, with reference to the complaint made by another correspondent of the same paper, regarding the grant of the McConaghey scholarship to the third boy in the second class of the Jubilee High School (see page 10 of the Selections from Vernacular Newspaper for the week ending 6th January 1891), observes that the scholarship has not been given to the first boy, as he has been absent owing to sickness for the last four months, and has consequently been unable to prosecute his studies, and the second boy has left the school. Hence the scholarship has been granted to the third boy, who was entitled to receive it. The circular of the Director of Public Instruction distinctly lays down that every boy to whom a scholarship is granted, should be requested to execute an agreement to the effect that he will prepare for the next examination with all possible zeal and industry, and that if he fails to keep his agreement he shall have to refund the money he will have already received.

LOCAL AND MISCELLANEOUS.

Circulation, 350 copies.

The alleged overloading of bullock-carts at Mirzapur.

The *Khichri Samáchár* (Mirzapur), of the 10th January, complains that at Mirzapur bullock-carts are greatly overloaded, and urges that steps should be taken to remedy the evil. The carts drawn by men, too, are frequently overloaded, and when any of them stick in the mud, the coolies find it very difficult to move them; such carts should be required to have three wheels instead of two.

The Mayo Library, Mirzapur.

The *Khichri Samáchár* (Mirzapur), of the 10th January, refers to the observations made by it in its issue of the 29th Novem-

ber, regarding the Mayo Library at Mirzapur, and is glad to notice that Mr. C. Robertson has lately sent a number of valuable books from England to that library. A public meeting had better be held to offer thanks to Mr. Robertson for his generous gift. It would be well if Mr. Crooke, the District Magistrate, removed the court of the Honorary Magistrates from the library, in order that men might have free access to the library in the mornings and evenings.

Circulation, 300 copies.

Alleged bad results of female liberty among Europeans.

The *Nairang* (Agra), of the 12th January, says that the advocates for female liberty in this country should take a lesson from the bad results produced by such liberty among Europeans. The *Nairang* then refers to the case of a European girl, daughter of a Military Officer in the Panjáb, who married against her father's will, and to the divorce cases of Lady Connemara, and the wife of the Judge at Madura, and remarks that if this is what female liberty means, natives had better take a warning.

Circulation, 540 copies.

The Bhargava Social Conference, Lucknow.

The *Oudh Akhbár* (Lucknow), of the 2nd, 9th, 14th, 15th and 19th January, publishes the proceedings of the annual meeting of the Bhargava Social Conference held at the house of Munshi Nawal Kishore, C.I.E., Lucknow, on the 27th December and three following days. The Budget of the Sabha for the current year was passed after a long discussion, the preparation of a directory of the Bhargava community was decided upon, and the question of child marriage was discussed. The meeting passed a resolution urging upon the community the advisability of not marrying boys before the age of 16 years. The next conference will be held at Rewari.

Circulation, 330 copies.

A Muhamadan meeting held at Lucknow to protest against the performance of "Mahomet."

The *Jubilee Paper* (Lucknow), of the 16th January, says that a large Muhammadan meeting was held on the maidan near Shah Mina's tomb at Lucknow on the 11th idem to protest against the drama called Mahomet being performed at any theatre, as such a performance would be an insult to the prophet.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Language.	Monthly, weekly or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1890-91.	1891.	
1	*Agra Akhbár* ...	Agra ...	Urdu ...	Weekly ...	Tajamm-ul-Husain,	Jan. 14th ...	Jan. 19th ...	206 copies.
2	*Akhbár-i-Álam* ...	Meerut ...	„ ...	„ ...	Muqarrab Husain Khán.	„ 13th ...	„ „ ...	63 „
3	*Aligarh Institute Gazette,*	Aligarh ...	Urdu-English.	Bi-weekly ...	Alím-ul-lah ...	„ 13th & 17th,	„ 16th & 19th,	487 copies (including 282 copies taken by Govt.)
4	*Almora Akhbár* ...	Almora ...	Hindi ...	Weekly ...	Sadá Nand ...	„ 12th ...	„ 15th ...	94 copies.
5	*Anjuman-i-Hind* ...	Lucknow ...	Urdu ...	„ ...	Kishun Lál ...	„ 17th ...	„ 19th ...	159 „
6	*Ázád* ...	„ ...	„ ...	„ ...	Ahmad Alí ...	„ 16th ...	„ 17th ...	219 „
7	*Bhárat Bandhu* ...	Aligarh ...	Hindi ...	„ ...	Mihir Chand ...	„ „ ...	„ 18th ...	70 „
8	*Bhárat Jiwan* ...	Benares ...	„ ...	„ ...	Rám Krishn Varmá,	„ 12th ...	„ 15th ...	1,500 „
9	*Bhárat Sudasha Pravartak,*	Farukhabad ...	„ ...	Monthly ...	Náráyan Dás ...	For December ...	„ 14th ...	475 „
10	*Colonel* ...	Moradabad,	Urdu ...	Weekly ...	Banwárí Lál ...	Jan. 8th ...	„ 17th ...	...
11	*Dabdaba-i-Qaisarí* ...	Bareilly ...	„ ...	„ ...	Thákur Prasád ...	„ 10th ...	„ 15th ...	250 copies.
12	*Dabdaba-i-Sikandarí* ...	Rámpur ...	„ ...	„ ...	Muhammad Husain	„ 12th ...	„ „ ...	450 „
13	*Devanágri Gazette* ...	Meerut ...	Hindi ...	Monthly ...	Gaurí Datt ...	For December ...	„ 16th ...	200 „
14	*Fitnah* ...	Gorakhpur...	Urdu ...	Weekly ...	Nizám Ahmad ...	Jan. 16th ...	„ 19th ...	550 „
15	*Hindústán* ...	Kálákankar,	Hindi ...	Daily ...	Gur Datt Sukla ...	„ 13th to 18th,	„ 14th to 19th,	500 „
16	*Hindústání* ...	Lucknow ...	Urdu ...	Weekly ...	Ganga Prasád Varmá.	„ 14th ...	„ 16th ...	300 „
17	*Jaipur Gazette* ...	Jaipur ...	Hindi-Urdu,	Bi-weekly ...	Mahávír Prasád ...	„ 7th & 10th,	„ 19th ...	100 „

18	*Jám-i-Jamshed*	...	Moradabad,	Urdu	...	Weekly	...	Jamshed Alí	...	„ 11th	...	„ 19th	...	150	„
19	*Jubilee Paper*	...	Lucknow	...	„	...	Bi-monthly,	Yáqúb Khán	...	„ 16th	...	„ 18th	...	330	„
20	*Kanauj Punch*	...	Kanauj	...	„	...	„	...	Bhaggú Khán	...	„ 15th	...	„ 17th	...	325	„
21	*Kárnáma*	...	Lucknow	...	„	...	Weekly	...	Muhammad Yáqúb,	„ 17th	...	„ 20th	...	250	„
22	*Káshí Pattriká*	...	Benares	...	Hindi-Urdu,		„	...	Lakshmí Shankar Misra, M.A.	„ 16th	...	„ 19th	...	475	copies (including 344 copies taken by Govt.)
23	*Káyasth Akhbár*	...	Lucknow	...	Urdu	...	„	...	Rudra Prasád	...	„ „	...	„ 20th	...	1,200	copies.
24	*Káyasth Reformer*	...	Bareilly	...	„	...	„	...	Thákur Prasád	...	„ 10th	...	„ 15th	...	350	„
25	*Káyasth Shubh Chintak*	...	„	...	Hindi	...	„	...	Ditto	...	„ 12th	...	„ 17th	...	200	„
26	*Káyasth Upkárak*	...	Agra	...	Urdu	...	„	...	Chhail Bihari Lál,	„ 13th	...	„ „	...	400	„
27	*Khichrí Samáchár*	...	Mirzapur	...	Hindi-English.		„	...	Bhagwán Prasád	...	„ 10th	...	„ 14th	...	350	„
28	*Khurshíd-i-Áfáq*	...	Pilibhít	...	Urdu	...	„	...	Mazhar Ahsan Khán.	„ 15th	...	„ 18th	...	200	„
29	*Matlá-i-Núr*	...	Cawnpore	...	„	...	„	...	Gauri Shankar	...	„ 17th	...	„ 20th	...	50	„
30	*Mauj-i-Narbudda*	...	Hoshangabad.		„	...	„	...	Abdul Karím	...	„ 8th	...	„ 15th	...	200	„
31	*Mihr-i-Nimroz*	...	Bijnor	...	„	...	„	...	Karím-ul-lah	...	„ 14th	...	„ 18th	...	380	„
32	*Mufíd-i-Ám*	...	Agra	...	„	...	Tri-monthly,		Ahmad Khán	...	„ 10th	...	„ 14th	...	200	„
33	*Nairang*	...	„	...	„	...	Weekly	...	Pyáreshwar Náth,	„ 12th	...	„ 16th	...	300	„
34	*Naiyar-i-Azam*	...	Moradabad,		„	...	„	...	Amjad Alí	...	„ „	...	„ 17th	...	250	„
35	*Najm-ul-Akhbár*	...	Etáwah	...	„	...	„	...	Rúh-ul-lah Khán	...	„ 8th	...	„ 16th	...	175	„
36	*Najm-ul-Hind*	...	Moradabad,		„	...	„	...	Avtár Krishn	...	„ 12th	...	„ 14th	...	225	„
37	*Nasim-i-Agra*	...	Agra	...	„	...	„	...	Jamná Dás Biswás,	„ 15th	...	„ 18th	...	400	„
38	*Nasir-i-Hind*	...	„	...	„	...	„	...	Muhammad Alí	...	„ 16th	...	„ „	...	60	„
39	*Núr-ul-Anwár*	...	Cawnpore	...	„	...	„	...	Abd-ul-Hamid	...	„ 3rd, 10th & 17th.		„ 16th, 17th & 18th.		238	„
40	*Nyáya Sudhá*	...	Harda	...	Maráthí-English.		„	...	Wásudeva Bháskar,	„ 14th	...	„ 16th	...	350	„

List of newspapers examined—(concluded).

No.	Name.	Locality.	Language.	Monthly, weekly or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1891.	1891.	
41	*Oudh Akhbár* ...	Lucknow ...	Urdu ...	Daily ...	Sheo Prasád ...	Jan. 14th to 20th,	Jan. 14th to 20th,	540 copies (including 94 copies taken by Govt.)
42	*Oudh Punch* ...	„ ...	...	Weekly ...	Sajjád Husain ...	„ 8th ...	„ 14th ...	425 copies.
43	*Prayág Samáchár* ...	Allahabad ...	Hindi ...	„ ...	Har Vansh Datt ...	„ 19th ...	„ 20th ...	450 „
44	*Rafi-ul-Akhbár* ...	Benares ...	Urdu ...	„ ...	Ghulám Husain ...	„ 12th ...	„ 15th ...	300 „
45	*Rahbar* ...	Moradabad, ...	„ ...	„ ...	Partáb Kishun ...	„ 8th & 16th,	„ 14th & 19th,	100 „
46	*Riáz-ul-Akhbár* ...	Gorakhpur, ...	„ ...	„ ...	Nizám Ahmad ...	„ 16th ...	„ 19th ...	325 „
47	*Rohilkhand Punch* ...	Moradabad, ...	„ ...	„ ...	Jamshed Alí ...	„ 11th ...	„ „ ...	150 „
48	*Sajjan Kirti Sudhákar* ...	Udaipur ...	Hindi ...	„ ...	Bansháí Dhar ...	„ 12th ...	„ 16th ...	103 „
49	*Sanátan Dharm Pattra* ...	Bareilly ...	Hindi-Urdu,	Bi-monthly,	Náráyan Dás ...	„ 15th ...	„ 19th ...	200 „
50	*Sitára-i-Hind* ...	Moradabad, ...	Urdu ...	Weekly ...	Banwárí Lál ...	„ 4th ...	„ 17th ...	125 „
51	*Subodh Sudhá* ...	Khandwá ...	Marathi-Hindi.	„ ...	Lakshman Anant Prayági,	„ 14th ...	„ 18th ...	275 „
52	*Tohfa-i-Hind* ...	Bijnor ...	Urdu ...	„ ...	Jairáj Singh ...	„ 13th ...	„ „ ...	200 „

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LUCKNOW:
The 23rd January 1891.

Govt. Press, N.-W. P. & O.—Progs. Dept.—50—29-1-91.